THE PORTRAITURE OF Mr. George Keith THE QUAKER, In Oppoſition to Mr. George Keith THE PARSON.

Preſented to the Hearers of his late Sermons.

By a Proteſtant Diſſenter.

G. *K*'s Serious Appeal, p. 21.

Let but the Reader ſee my own Words, in my printed Books, and well conſider them; and if he have but a little Sound Judgment, he will eaſily find, I have not contradicted my Self in any thing.

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THE PORTRAITURE OF Mr. *George Keith*, &c.

THE Expoſing this Perſon, I am now concerned with, in his proper Colours (who yet told the World in his firſt Narrative, p. 15. *I know not any Fundamental Principle, nor indeed any* One *Principle of the Chriſtian Faith, that I have varied from to this day*) hath lain hitherto moſtly upon the *Quakers*, and a *Moderate Churchman*; and it hath driven him (or *Money hath tempted him*) after having made a ricketty Retractation, imperfect in almoſt all the parts of it, to give them the greateſt Contradiction, that a Proteſtant was capable of doing; ſo obvious is the Diſparity between a Teacher among the Quakers, and a Miniſter of the Church of *England*. Nor hath he (I Appeal to you, *Gentlemen*, whoſe Curioſity hath led you to be his Hearers of late) gone off quiet, with the reſt of his Diſſenting Proteſtant Brethren, nay not his *particular* Friends, but as a Man Fighting *pro aris & focis*, and who would Monopolize the Character of *Iſhmael* to himſelf, viz. *His Hand againſt every Man, and every Man's Hand againſt him*; he ſpares none, but proclaims War againſt them all; and I fear not ſo much to ingratiate him-

Preached at St. *George's Buttolph's*, in the Afternoon, the laſt Leafe but one.

ſelf with his new Maſters, or to Reform us, as to blow up the Coals of **Perſecution** againſt us all, not obliquely hinted at in one * of his late printed Sermons. This rendring him a common Enemy and Make-bate, (for if his Malice prevail, we are like to be Sufferers in common) wonder not, gentle Reader, if by our *joynt* Endeavours, after Examination, and finding him a fickle *Proteus*, we ſubmit our gleanings to his Auditors, that they may ſee him as he is, and beware of him. Could he give proof he were a *Sincere Convert*, like St *Paul*, who once had Zeal without Knowledge, not Knowledge without Zeal; God forbid, we ſhould do other than pity him, and inform him better, wherein we differ from him, and apprehend him miſled: But if upon the reading of theſe, the contrary appear, my endeavours in detecting him, I hope, will not be unacceptable to any good Man.

What I have collected of this kind, is much of it *New*, not offered before (that I have obſerved) and the method ſomewhat different. The Reader is left to compare what is here cited, with what he well knows to be the Doctrine of that Church, *G. K.* is now a Member of, or hath heard or read from his late Sermons, too well known to contradict his Sentiments here given, to need either Comment or Tranſcribing. And whether the Arguments formerly delivered, when he went againſt both Wind and Tide, have been (*even faintly*) attacked, ſince both have been for him; much more whether invalidated or ſufficient to ſet him ſtrait in the Opinion of the *Judicious* and *Conſciencious*, is ſubmitted to ſuch. And thus I enter upon my Citations.

I. Out of *G. K*'s Book, entituled, *Help in time of need*, &c. printed *Anno* 1665.

1. *His Charge againſt the Preſbyterians of* Scotland, *turned upon himſelf.*

The Title Page begins thus, 'Help in time of need, from the 'God of Help, to the People of the (ſo called) Church of *Scot-* 'land, eſpecially the once more Zealous and Profeſſing, who 'have ſo ſhamefully degenerated and declined from that which

'their

'their Fathers, the Primitive Proteſtants, attained unto; yea,
'and from what they have but of late themſelves, ſo zealouſly
'aſſerted and maintained to be the Cauſe and Work of God;
'which now they have generally ſhrunk from—like the Dog
'returning to the Vomit, and the Sow to the Puddle, after the
'being once Waſhed.—

'Were not ſet Forms of Prayer cryed down alſo in *Scotland*, as
'lifeleſs, barren things (and the Service Book denied?) And now P. 24, 25.
'have ye not again licked up the Vomit?—And have not your
'Brethren in *England* taken it up again? And when it's offered
'to you to read, will you not alſo do the like? There is no
'queſtion of it, but moſt of you will, and worſe alſo, when ye
'are put to the tryal.

'Now, have ye not Apoſtatized herein alſo, and mixed your P. 26.
'ſelves with the profane Rabble of the World, as bad and worſe
'than Papiſts, Turks, Pagans, which hath provoked the Lord
'to withdraw from among you, and ye can Pray, and Sing,
'and Communicate with ſuch? Is not this *Babylon* indeed?
'Which is to ſay, *Confuſion*.

'And by the by, I would ask you one Queſtion, If the Popiſh P. 28, 29.
'Church be a true Church (tho' Corrupt) why have ye ſepa-
'rated from it? And how can ye juſtify your Separation there- See his
'from? For its another Principle of yours, *That a Church holding* Sermon
'*the Fundamentals (which make*, ſay ye, *a true Church) tho' there* Preached
'*be many Corruptions therein, is not to be ſeparated from.* And this at St.
'Principle ye have taken up to juſtifie your Compliance with *George's*
'*Prelacy*, and this late Church Model and Frame, which ye *Buttolph's*,
'formerly vomited up, and not only quit it, but vowed to God before no-
'againſt the ſame: And now it ſtood ſomewhat againſt your ted.
'Stomachs to receive it among you again—till ye fell upon
'this Pill, whereby ye got it digeſted, *viz. The Epiſcopal Party*
'*is a true Church, and therefore we ought not to ſeparate from them,*
'*becauſe of their Corruptions*; and ſhunning one inconveniency,
'Have ye not fallen upon another far greater, and quite given
'away your Cauſe into the hands of the Papiſts.

'Now *Judas* fell from his Miniſtry in Selling his Maſter Chriſt, *Ibid.*
'which generally your Miniſters have done, and have they not
thereby fallen from their Miniſtry?

'I know well, generally they have *kept to their God* all along P. 37.
'very conſtantly, amongſt all their Changes, being ſuch (the
'Apoſtle

'Apoſtle mentions) generally, *whoſe God is their Belly*, and this 'Maſter they have ſerved, and do ſerve very Faithfully, making 'every Change anſwer its deſign.

ibid. 'It was diſcovered unto them by the Light, and they diſcern-'ed *Prelacy to be a limb of Antichriſt*, and ſo called it, and but of 'late days it was Covenanted to God againſt, again and again; 'and did not ye your ſelves Vow to God againſt the ſame? So 'that herein ye have not only **Apoſtatized** from your Fathers, 'but from what ye were of late your ſelves.

P. 38, 39. 'I know not amongſt the Thouſands of you (Miniſters or 'People) that vowed to God againſt that *filthy thing ſet up in the 'Land*, any of you all bear a ſuitable Teſtimony by Sufferings— 'The cauſe I ſay is common to you with us, *viz.* our Teſti-'mony againſt that which is *now ſet up in the Land*; and both 'Ye, and many of **Us** alſo, vowed to the moſt high God, while 'we were among you, we would never own ſuch a thing, and '*we have kept to our Vow*, and ye have ſhrunk therefrom. [*How doth this hold now?*]

P. 45. 'The whole Proteſtant Church in *Europe* hath much degene-'rated from the Primitive Chriſtians and Proteſtants, *both in 'Principles and Practices*, and is become *quite another thing*; retain-'ing the Name, like an old rotten Ship, that hath been ſo often 'Clamped and Clouted, that *all* the former Timbers are *worn* ☞ '*out*, and others put in their place, yet keeping the Name, and '*ſomewhat* of the Form and Shape; and ye have ſailed long up 'and down in this old rotten Ship, which is juſt upon the Split-'ting, and ſuffering Shipwrack.

P. 50. 'For that ye kept not chaſte to his Light in your Conſciences, 'nor to the leadings of his Spirit, this was it which diſcover'd 'to you the *Popiſh* and **Prelatical** Abominations——Oh ye did '**run well**, who did hinder you? But ye are become ſo fooliſh, 'who began in the Spirit, to end in the Fleſh; and now when 'ye had got upon the Walls and Bulwarks of your Enemies 'Building, and levelled it to the Ground; when ye had *root-'ed out Prelacy*, and the *many Corruptions and Superſtitions* accom-'panying the ſame, and digged down a good part of *Babylon*'s 'up-ſetting, then ye betook your ſelves to Build——.

P. 53. 'Ye were angry at their Revenues being ſo great, and yet 'ye ſtept in alſo to many of them, and into their Pride, Cove-'touſneſs, Lightneſs, Vanity, Ambition, Careleſneſs concern-

'ing

'ing the Work of Jesus Christ, and the Salvation of poor Peo-
'ple, whereof ye took up the Charge; and many other Iniqui-
'ties, *they were found in*, for which the Lord was provoked
'against them, ye have taken as it were a Succession of, and ye
'thought the Lord would have winked at you——.

[*He closeth thus*] 'The word of Commandment from the P. 54.
'Lord (which filled me with heavenly Joy and Comfort) came
'unto me the 30th Day of the 10th Month (called *December*)
'saying, *Shew unto the People of* Scotland *my true and righteous*
'*Judgment, concerning the Particulars above-mentioned.*

2. *Of the Ordinances.*

'Put not the name of the Ordinances of Jesus Christ upon P. 73.
'*Babylon's Brats*, which whoso taketh and dasheth them to pieces
'against the Stones, Blessed shall they be.

3. *His Character of Episcopacy.*

'Ye [the Presbyterians of *Scotland*] did well in departing from P. 47, 48.
'such Men, who gave themselves forth to be the Lord's Mini-
'sters and Servants, but they ran and he sent them not; and
'their Covetousness and Ambition, and seeking how to please
'Men for their own Ends, and not his Honour, nor any
'true Zeal for him, set them on such a work, to Lord it over
'the People, which he had forbidden, and it is *Abomination* to
'him; together with the many things accompanying them,
'which they gave forth for his Ordinances, good Order, De-
'cency and Comelineſs in the Church; but were the meer Inven-
'tions of Men, and *Babylon*'s Golden Cup of Fornications——.

'——Because of the Iniquity of such Men, their Pride, Pomp, *Ibid.*
'Covetousness, Tyranny and Ambition, his Wrath kindled a-
'gainst them, and he poured Contempt and Desolation upon
'them, for the cry of their Wickedness.

4. *His Character of the Quakers.*

'And now, whether ye will hear or forbear, this I do declare P. 78, 79.
'unto you, in the *Name, and Power, and Authority of the living*
'*God*. The day of the Lord is of a truth broke up amongst
'us,

'us, and ye ſhall look till your Eyes fail you, and rot within 'your holes, ere ever ye ſee another Day, or Appearance of 'Jeſus Chriſt, to your Comfort, than what we, the People of 'the Lord, called *Quakers*, do witneſs come, and yet more 'abundantly coming——.

5. *Of Univerſities and Humane Learning.*

P. 75, 76. 'Away with the Education of Youth at Univerſities and Col-'ledges, of *Philoſophy*, ſo called; I may ſay of them, which *Lu-'ther* ſtuck not to call them in his day, that they are the *Stews 'of Anti-chriſt*; for out of them comes this ignorant, profane, 'ſcandalous Miniſtry, wherein they learn to talk of things 'they Underſtand not, and to prate in Man's Wiſdom, which is 'Carnal, Earthly and Deviliſh.

ibid. 'I certainly know the Humane Wiſdom or Learning is one 'of the *main* Bulwarks of Antichriſt againſt the Revelation and 'ſetting up the Kingdom of Chriſt in the Earth; and becauſe this 'is ariſing, and ſhall riſe, down muſt the other go, and all who 'ſeek to uphold it ſhall fall therewith.

II. Out of *G. K*'s Book, entituled, *The Woman-Preacher of* Samaria *a better Preacher, and more ſufficiently qualified to Preach than* any *of the Men-Preachers of the Man-made-Miniſtry, in theſe three Nations.* Printed *Anno* 1674.

6. *Of the National Miniſtry.*

P. 3, 4. '——I my ſelf have had ſundry Debates, with both **Con-formiſts** and *Non-conformiſts*, ſo called, touching this ſame 'thing, *both* affirming that true Faith and Piety was not needful to 'a Man's being a Preacher, but that Letter-Learning was need-'ful; ſo that he could not be a Preacher without Letters, but 'he could be a Preacher without Faith and Piety. *O abominable Doctrine!* And this ſame rule **both** follow, in their trying Mens Qualifications unto the Miniſtry; they try what know-

ledge

'ledge they have in Strange Languages, and Arts, and Sciences,
'Natural, and what they can ſay upon places of Scripture, but
'never **one Word** they queſtion them, concerning the Work of
'God in their Hearts, or concerning their Faith and Piety. But
'alas! How can they try them concerning the work of Grace
'in their Hearts, ſeeing they acknowledge they have not a diſ-
'cerning themſelves, whereby to know them ſurely and infalli-
'bly? Yea, they affirm, There is no ſuch diſcerning in theſe days,
'as whereby Men can be known to be truly Gracious. And
'doth not ſad Experience ſhew it, that the **Generality** of thoſe
'Preachers have not true Faith and Piety, their Lives and Con-
'verſations are ſo Groſs and Carnal? Yea, do not many of them-
'ſelves ſee it, and have they not complained of it? And yet
'doth not this Principle of theirs, That wicked Men may be
'Preachers, and ought to be received, lay a Foundation for a
'wicked Miniſtry? And this Foundation being laid with **their**
'**own hands**, will not wicked Men come in Thick and Throng?
'And will not theſe wicked Men love to have all like them-
'ſelves? If they can have a wicked Man, will not the wicked
'prefer him to another, that but ſeems to be a Godly, and may,
'or may not be? And thus in proceſs of time, the **whole** Mini-
'ſtry will conſiſt of ungodly Men, the wicked being ſtill pre-
'ferred by the wicked, and carrying it by moſt Votes, as among
'them called *Preſbyterians*; or by the **Authority of the Bishop**,
'as among the **Epiſcopal**. Oh! for ſhame never ſay, that *you*
'*are for a godly Miniſtry*, while you **both** lay ſuch a Foundation
'for the ungodly.

'Now which of the two ways of Preaching are the beſt; P. 6.
'to Preach only from a Hear-ſay, by others, or from a Sight
'and Hearing of Chriſt himſelf? Surely this was the beſt, and
'therefore this Woman is a better Preacher than *all your* Uni-
'verſity-Men, and Doctors, and Batchelors. She learned more
'of Chriſt, from himſelf in that ſmall time (perhaps not one
'hour's length) than your Doctors and Univerſity-Men have
'*yet* learned, for all their many Years Studying, Labouring,
'Reading and Hearing. As Chriſt upbraided the Jews, that
'they had *neither heard his Father's Voice, nor ſeen his Shape*; ſo it
'may be ſaid of them, yea they ſay it themſelves, they have
'neither heard him, nor ſeen him. Alas for ſuch Teachers!
'What ſhould Men *hear them for?* They can tell us *no more* of

'him, but as they have heard it from Men, or read it in the 'Scripture; and all their Knowledge is from the Scripture, and 'all have the Scripture as well as they, and ſo without them, 'by the Scripture, may know as much of Chriſt as they, and 'ſave both their pains and their Money.

7. *Of their Maintenance.*

P. 8, 9. 'A Father hath three Sons, one of them he thinks may be 'fit to be made a Lawyer, another to be a Doctor of Phyſick, 'a third (and that commonly the *greateſt Dunce or Dolt of the 'three*, finding him not ſo fit for other things) he reſolves he 'will have him a Miniſter, or Preacher, that it may be a living 'to him; and ſo away he ſends them all to the Grammar-School, 'and from that to the Univerſity; and thus one becomes a ☞ 'Preacher, only by that which is *Natural* and *Artificial*, as the 'other two become the Lawyer and Phyſitian; here is nothing 'of God or Chriſt ſeen *more* in the one than in the other: Is 'it not ſo **generally** among them? They are become Preachers 'by a Deſign or Contrivance of their Parents, or themſelves. 'As ſoon as they become ſo old, as to have ſo much natural Wit 'as to ſee they muſt make ſome ſhift how to live, and looking 'about the many Trades, they readily ſee it is the far eaſieſt of 'many, or moſt Trades, to be a Preacher, to get Money; for it 'is little Labour, in Reſpect of many other Labours, and much 'Gain, and alſo brings Honour; for if he had been of never ſo 'mean a Degree, and of the moſt abject and mean Parents in 'all the Country, yet to become a Preacher, maketh him to be 'eſteemed a *Gentleman*, and be called *Sir*, and perhaps to be ad-'vanced to be a *Biſhop*, and then he will be called, *My Lord*. 'But how many either of one ſort or another of them, whether '*Epiſcopal* or *Preſbyterian*, are to be found, who have been called 'from ſome other Calling or Occupation they were in before, 'to leave it, and go to Preach Chriſt, as this Woman was called 'from her Water Pot, immediately to Preach him, in a City of '*Samaria*, called *Sychar*? And yet thus were the true Servants 'of the Lord called, who were Mechanick-men and Tradeſ-'men, *&c.*

P. 10. She preached Chriſt freely——She ſaid not unto them, *What 'Money or Hire will you give me, and I will Preach Chriſt unto you?*

'Nay,

'Nay, nay, she was not of such a *Mercinary* Spirit, she was *more* 'noble; far unlike the Preachers of the *Man-made-Ministry*, in 'these Days, whether *Episcopal*, or *Presbyterian*, as well as *Popish*, 'where all is done for Money; No Money, no Preaching; as the 'old Proverb is, *No Penny, no Pater noster.* [G. K. may speak this 'now feelingly.]

8. *Of their Doctrine.*

'—But so do not these Men of the *Man-made-Ministry* Preach P. 13.
'him; Nay, but the contrary: For, say they, That is not Christ 'which convinceth every Man of his Sins, and tells him all that 'ever he did, it is but a Humane Principle, not Divine; it 'it is but Natural, not Spiritual; a Natural Light, *&c.*—and so 'deny his *Divinity*, and Divine Power and Godhead. [Is not this an Error in Fundamentals, to deny the Divinity of Christ? For so he charged them then.]

'I will rather hear this Woman of *Samaria*, than hear them; P. 14.
'She bids, *Come and see Christ himself*; they say there is no seeing 'of him, nor hearing of himself, so long as we live upon Earth. 'Oh blind and deaf Men! who, because they have neither heard 'him, nor seen him, therefore deny this blessed Priviledge! Oh 'that People should follow after them, and not see these blind Men!

'Whom have these of the *Man-made-Ministry* brought this 'length, that they are come unto Christ himself, and heard him, 'and seen him? Nay, both **Teachers** and People cry out gene-'rally, *This is not to be expected in this Life*——

[*Query*, Are these Teachers and People now *Reformed*, or G. K. *Deformed*? The Principles unsound, or *Turn-coat George* become so?]

III. Out of his Book, entituled, *The Fundamental Truths of Christianity briefly hinted at by way of Question and Answer: To which is added, a Treatise of Prayer in the same Method.* Printed *Anno* 1688.

Before I proceed, excuse me, good Reader, if I make two Remarks by the way: The one is, That here we have not a Syllable from him of our blessed Saviour Christ, his Birth, Sufferings, Death, Resurrection, Ascension and Mediation, notwithstanding he pretends to give the *Fundamental Truths of Christianity*. What, have these no share in *his* Fundamental Truths? Or were they too trivial

to

be noticed? An unpardonable Omiſſion, believe me, in any but himſelf; enough to have given him a freſh occaſion to have aſcended his Stage at *Turner's-Hall* once more, were he not *now* better provided for; and I think he ought not to come off cheaper, than (*more patrio*) ſtanding in a *White-Sheet* for it. The next is, That Prayer, right Prayer, Praying ſo as to be acceptable with God, is a *Fundamental* Principle of Chriſtianity. If he call that *good Prayer* now, which he once aſſerted to be *otherwiſe*, two things lye upon him (telling us he is otherwiſe minded now, and that he *gets his living* by being ſo, will not ſerve) *viz. Firſt*, to enervate the Force of thoſe Arguments then delivered, which loſe not their Validity by his being a *Weathercock*: And *2dly*, To manifeſt himſelf *not to have erred in Fundamentals*, a Brag his late Prints have abounded with.

9. *Of ſet Forms of Prayer, and Singing of Pſalms.*

[In his *Preface* to the Treatiſe of Prayer, he ſaith] 'Wherefore 'the Apoſtle prayed to the Lord, that God would eſtabliſh the 'true Believers in him, *in every good word and work*, 2 Theſſ. 2. 17. 'whence I conclude that *good words* are as real a Fruit of the Spirit, 'as good works or deſires; and theſe good words *muſt not be* 'borrowed words from the Mouths or Lines of others, made ready 'to our hands, but muſt ſpring from the inward fruitfulneſs of 'our Underſtandings, as the Spirit of the Lord doth water them, 'and make them fruitful after an heavenly ſort.

P. 43. 'To read ſet Forms of Prayer out of a Book, whether in pri- 'vate or publick, and call that reading Prayer, is not **any part** of 'Goſpel-Worſhip, or true and real Prayer, but rather one of the 'many *Inventions and Traditions of Men* ſince the *Apoſtacy*——If it 'had been the Will of God that ſuch a way of Worſhip ſhould 'have been uſed in the true Church, as a *common Liturgy*, *or ſet* 'Form of Prayers, it would have been uſed in the Apoſtles days—— 'But neither the Apoſtles, nor their immediate Succeſſors, either 'made or uſed any ſuch ſet Forms of read Prayers. Nothing of 'this kind was known in the Church, either in *Juſtin Martyr* or 'Tertullian his time, who lived above 200 Years after Chriſt.

'So that it is as clear as the noon-day, that when theſe divine P. 54, 45. 'Gifts of Praying and Singing by the Spirit were *loſt*, and the 'holy Spirit himſelf was in great meaſure *departed* from, the In- 'vention of reading ſet Forms of Prayer took place. The *firſt*

'Inſtance

'Inſtance that I find of Peoples being put to uſe a compoſed or 'ſet Form of Prayer, made by another, was that Form of Pray- 'er which *Conſtantine* the Great compoſed, and gave his Soldiers, 'not to read, but get by Heart.——He at this time was but a 'young Chriſtian, and the Purity of ſpiritual Worſhip began to 'decline a-pace, even in his days ——But neither in *Conſtantine's* 'time, nor a conſiderable ſpace thereafter, do I find, that any 'made or compoſed Prayers before-hand *were uſed in the Church.*

'This way of Praying [*to wit*, in words, by the Spirit, as he P. 56. 'is pleaſed to give aſſiſtance] doth alone and only anſwer to the 'Liberty of the Spirit, which is free, even the holy Spirit of 'Truth, and neither *will* nor *can* be limited; and who ſeek to 'limit him, he departs from them in ſo far, and remaineth ſtill 'in his own freedom, altho' ſuch who ſeek to limit the Spirit by 'uſing ſet Forms, may and do *quench the Spirit*, as unto themſelves.

'The words of theſe ſet Forms, Whence came they? Had the P. 59. 'Spirit no influence upon the underſtanding of thoſe Men, who 'conceived them, to help and aſſiſt them in thoſe Conceptions? 'If they ſay, Nay, they will render the ſet forms of Prayer of 'ſmall value with the People, in that reſpect. But if they ſay, 'The Spirit did help them to form theſe Conceptions,——it may 'as well be in Men now to conceive *other words* of Prayer.

'Praying by a ſet Form, not only tends to limit and ſtint the P. 60. 'Spirit, and quench it, in regard of its Operations, but alſo it 'tendeth to make the Underſtanding, *&c.* altogether barren and 'unfruitful, in reſpect of Prayer, which yet ought to exerciſe the 'Underſtanding, as much as any other thing, as *Paul* ſaid, *I will 'Pray with the Spirit, I will Pray with Underſtanding alſo.* For if 'the Underſtanding be limited to a ſet Form of Words, then 'there is no room, nor place, nor liberty left for it, to bring forth 'Prayer in any other Forms, the which *ſeemeth verily as abſurd to me.*

'Indeed a word ſpoken in ſeaſon, whether it be in Preaching 'or Praying, how ſweet and comfortable it is? Now theſe ſet P. 71, 72. 'Forms of Prayer being to be uſed according to the *Calendar*, ſuch 'Prayers on ſuch a day, and others on other days, as the *Calen- 'dar, or order of the Service* requireth; Can theſe Forms be always, 'or for moſt part, ſeaſonable to Peoples States and Conditions, un- 'leſs it could be ſuppoſed, that the inward States and Conditions 'of Mens Souls and Spirits ſhould regularly vary, according to 'the ſeaſons and days of the Year; which were moſt abſurd to

'think

'think or imagine? Or how do these set Forms of Prayer, which 'tell us daily what to pray for, agree with *Paul*'s words, *Rom.*8.26. '*The Spirit also helpeth our Infirmities, for we know not what we should* 'Pray for as we ought.

P. 77. 'From their using set Forms of Prayer and Blessing under the 'Law, to argue for the use of them under the Gospel, *will not* 'hold good; for not only Sacrifices, and Offerings of Beasts, but 'many other things, were both commanded and allowed under 'the Law, which are not under the Gospel.

P. 79. 'But we do not find, that even under the Law, or at any time 'before, the Lord did limit or confine his People or Servants to 'such a precise number of set Forms of Prayer——But on the 'contrary, we find that many prayed *ex tempore* by the Inspira- 'tion of the Spirit, what the Lord did give them, or put into 'their Mouths of words, both in private and publick, as *Solo-* 'mon's Prayer at the Dedication of the Temple; also *Esdras*'s 'Prayer, chap. 9. and the *Levites* Prayer, *Neh.* 9. and *Daniel*'s 'Prayer, *Dan.* 9. &c.

P. 81, 82. [To an Objection, *That Christ taught his Disciples to Pray in a set Form of words*, he answers] 'Though they were endued at that 'time with a measure of the Spirit, yet it was but *small*, in re- 'spect of what was to follow: And we must remember, that as 'yet the Dispensation of the Law remained in force.---2. Christ

P. 83. 'did not limit them only to this Form of Prayer, nor did he give 'them a Book of Forms of Prayer, or any other Forms that 'we read of, but *this only*, which therefore was rather to be a 'Pattern and *Example* unto them, according to which they were 'to Pray, than to tye or confine them to the precise number of 'the words of it.

P. 89. 'All true Prayer is a living thing, and must have a living Form *of* 'its own, and cannot borrow the Form of another; even as a Rose, 'or Tulip, or Lilly, or any other Flower, or Vegetable, or Fruit of 'the Earth, as it springs up out of the Ground, must have its 'own proper living Form and Figure.

P. 115. See his Sermon Preached at St. *George's Battolph's*, before noted. 'Either these set Forms of Prayer are few or many; if *few*, they 'cannot give a large understanding to the People; if *many*, they 'cannot well be remembred by them: And if they were as many 'as would fill many Volumes, they cannot give so great occasion 'to edifie and inform the Understanding, as these Prayers which 'proceed *ex tempore*, by the *Inspiration* of the holy Spirit in holy Men,

'which

'which must needs be many more, and containing much more 'matter, than the greatest Book of ever so many set Forms of 'Prayer can.

'What is here said, all along in this Treatise of Praying by P. 127. 'the Spirit, helping to conceive the words of Prayer, is also to 'be understood of *Singing* and *Praising God with a Psalm*; and the 'Reasons and Arguments drawn from Scripture for the *one*, serve 'equally for the *other*; for all Singing and Praising with a *Psalm*, 'or *Psalms*, in Gospel-times, was a spiritual Gift, as is clear in the 'Church of *Corinth*, when some had a *Psalm* to utter or express in 'words, as some had a *Doctrine*, and some a *Revelation*, some an '*Interpretation*, 1 Cor. 14. 26.

10. *His Deism.*

'My Charity is so large and free in that respect, that I believe a- P. 103. 'mong all People, *Jews* and *Turks*, as well as Christians, and many 'of those called *Heathens*, if they do believe in *one onely God*, and 'are Faithful to what they know; they are at times visited with 'gentle Breathings of the Spirit of God, which helps them truly 'to Pray unto him, with Desires, and Affections, and true Breath- 'ings of the Soul after him.

Having thus gone through Ten Heads of his Belief formerly, and scarce wedged in an *Animadversion*, I leave, my Reader, to compare it with what must be his Sentiments now, (if he really believe, as that Church doth, of which he is admitted a Member) and with his weekly Sermons, I only add, *his fruere mecum & vale.*

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which must needs be many more, and containing much more matter, than the greatest Book of ever so many set Forms of Prayer can.

What is here said, all along in this Treatise of Praying by the Spirit, helping to conceive the words of Prayer, is also to be understood of *Singing* and *Praying God with a Psalm*, and the Reasons and Arguments drawn from Scripture for the one, serve equally for the other; for all Singing and Praising with a *Psalm*, or *Psalms*, in Gospel-times, was a spiritual Gift, as is clear in the Church of *Corinth*, when some had a *Psalm* to utter or express in words, as some had a *Doctrine*, and some a *Revelation*, some an *Interpretation*, 1 Cor. 14. 26. P. 117.

10. His Desire.

My Charity is so large and free in that respect, that I believe among all People, *Jews* and *Turks*, as well as Christians, and many of those called *Heathens*, if they do believe in one only *God*, and are Faithful to what they know; they are at times visited with gentle Breathings of the Spirit of God, which helps them truly to Pray unto him, with Desires, and Affections, and true Breathings of the Soul after him. P. 103.

Having thus gone through Ten Heads of his Belief formerly, and scarce wedged in an *adrimadversum*, I leave, my Reader, to compare it with what must be his Sentiments now, (if he really believe, as that Church doth, of which he is admitted a Member) and with his weekly Sermons, I only add, *his sincere mecum & vale*.

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